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مِنْ أَدَلَّةِ الْأَحْكَامِ

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Shield of Taqwā

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Part 1: Ar-Riyā' – The Hidden Shirk

The author summarised this following hadīth:

The Prophet (صلى الله عليه وسلم) said:

“What I fear most for you is a lesser form of Shirk.” When asked about it, The Prophet (صلى الله عليه وسلم) said, “Ar-Riyā’” (showing off).”

Definition of *riyā'*: To make your worship, your 'Ibādah better, so that people can see it and you get closer to them with that (either by them praising you or by them thinking better of you) when really the act of worship you're doing is supposed to be for Allāh only.

Lessons and points to be taken from this hadīth:

1) Mercy of the Prophet Muhammad (صلى الله عليه وسلم):

Shows you the mercy of the Prophet Muhammad (صلى الله عليه وسلم) upon us. The Prophet (صلى الله عليه وسلم) fears for us. He fears that something may happen to us, whether it may be that we be thrown in Hell or whether it may be that we do our deeds in vain, or that Allāh dooms us. The mercy of the Prophet (صلى الله عليه وسلم) is shown, he is concerned for us, he fears for us.

2) Different levels of sins exist:

There's sins that are worse than each other, meaning things are not all on one level. We know this as from this hadīth, the Prophet (صلى الله عليه وسلم) said 'most' meaning there's other things he fears for us, this is among the most things he fears. This shows us that sins are not all in one category, sins are above each other, some are worse, some are a little bit less.

3) Lesser Shirk:

This is a lesser Shirk. This means there is a bigger shirk than this, that's why we have Shirk Asghar and Shirk Akbār. This shows that this classification of Shirk Asghar and Shirk Akbār was from the Prophet Muhammad (صلى الله عليه وسلم).

This lesser Shirk effects all Muslims, the other Shirk doesn't. One of the dangers of this Shirk usually, if you don't cure it, it ends up making you a hypocrite. How? All your 'Ibādah, you start off a little bit of your worship, maybe starting with Qur'ān so others can see how well you recite, then you go and make your

Salāh bigger so your friends can see how long you stay in the Salāh. If you don't cure that disease, you're going to start making your whole Salāh for your friends, all of it! You're going to start making all your Qur'ān for your friends. You're going to start making all your charity for your friends. That's why this is so dangerous.

4) There's an 'Ibādah that was done and it was tainted with riyā'. What is the ruling on that 'Ibādah?

First, riyā' has to have happened either before or after the 'Ibādah was done. There are a few categories for this:

a) Riyā' comes in after the 'Ibādah:

For example: Two ra'kahs were prayed and there was no showing off, but after that, someone came up to me and said "wow, I seen you pray those two ra'kahs and it looked really good". That does not effect the 'Ibādah itself, the 'Ibādah is still rewarded, unless you start talking about your own deed and praising it. If the riyā' comes to you after you done the deed, your deed is still good and doesn't get effected unless you go with the flow.

b) Riyā' comes in within the 'Ibādah: This can be further divided into two categories -

Connected: First of all, the 'Ibādat are either connected or disconnected. What does this mean? If the riyā' comes to you within that matter of worship, for example you get up to pray and you're by yourself and the intention you had was to quickly pray the Salāh, but then people start walking in, and you make the Salāh longer. Salāh is all connected, you can't separate it. According to most scholars, that invalidates that prayer. Some scholars say it does count but the addition doesn't count. The true opinion is that is invalidates the whole prayer because Shirk, riyā' entered in it and killed it.

Disconnected: What if it's an 'Ibādah that's disconnected? Meaning I heard someone say give charity. I was already going to give \$20, but when I seen other people looking, I pulled out another \$50. Now when it's disconnected, I already got the 'ajr for the \$20 which was given for the sake of Allāh and the reward is there, however the the \$50 which is given with riyā', there will be no reward for it.

c) Act of worship is done just for riyā':

You see everyone sitting around you, and suddenly you just get up and start praying or you see everyone looking at you, you go and get the Qur'ān and start reading so everyone can see. Or you're sitting and you start doing Thikr, not for the sake of Allāh, but so people think good of you. The answer for that is that it doesn't count as it wasn't done for Allāh and therefore there is no reward on that.

5) Shirk is Asghar and Shirk is Akbār (small and big)

Big shirk: Shirk ar-Rubūbiyyah (two gods), Ulūhiyyah (doing an act of worship for the sake of a statue etc), Asmā' was-Sifāt (saying for example, Allāh has a hand just like my hand).

Small shirk is divided into two types - *Hidden & Apparent*

Apparent shirk - Has two categories: words & actions

1) *Words*: giving an oath by other than Allāh, or saying 'If Allāh and the Prophet (صلى الله عليه وسلم) wills'

2) *Actions*: wearing amulets, rings, Qur'ān necklace or any item and believing it will bring them 'luck' etc. If these items are believed to be a cause of bringing good luck then it is Shirk Asghār, however if it is believed that the item itself brings good and bad, then that becomes Shirk Akbār (takes one out of Islām).

Hidden shirk - Making an 'Ibādah for other than Allāh or combining Him in your 'Ibādah.

e.g., perfecting prayer for other people, giving extra charity so other people can praise you, reciting Qur'ān so people can see and praise you.

6) Effect of Shirk: What does this type of Shirk do to your deeds?

It takes away your deeds and can make one commit sins (if one prays two rak'ahs with the intention of showing off in front of others, they get no reward but also, they get a sin if it was done on a Fardh Salāh or any Fardh act, and if it's continuously done, it can make one a hypocrite).

7) Wanting to do Jihād for the sake of Allāh but also wanting the *Ghanīmah* (war booty).

Two scenarios:

a) One who goes to Jihād but wants people to think big of him that he is brave etc.

Hukm for this: The person loses all reward as it wasn't 100% for Allāh.

b) One who wants to go to Jihād but also wants to get the war booty.

Hukm for this: Ibn Qayyim said he gets nothing out of it. Ibn Rajab and a lot of other scholars said he gets reward for it, as it is seen as a legitimate reason, as taking war booty is something Allāh has approved.

8) How to know Shirk Al-Asghār when you see it?

There are *two* rules:

- Shirk al-Asghār has to always be mentioned in the Qur'ān and the Sunnah.
- Shirk al-Asghār must have proof that it's not from Shirk al-Akbār.

9) Kinds of Riyā':

a) **Physical riyā'**: When a person tries to make an act of worship obvious in their physical being, like appearing weak (e.g. so people think he is fasting).

b) **Riyā' in appearance**: wearing clothes which are all stitched up to make it seem like all they care about is the Ummah or they've been praying all night long.

c) **Verbal riyā'**: Doing Thikr out loud (or just moving your lips) so people know or taking a Qur'ān so people can see you reciting.

d) **Riyā' in actions**: Performing Salāh longer so people can see and praise you.

e) **Riyā' in friendship**: When a low person hangs around good people just so people think well of him, he doesn't do it to learn or benefit from them, but so people can say he's good.

10) Cure for Riyā':

a) Making Du'ā: Du'ā that the Prophet (صلى الله عليه وسلم) taught us:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

“Allahumma inni audhu bika an ushrika bika wa ana ‘alamu wa astaghfiruka lima la a’lamu.”

‘O Allah, we seek refuge with You from knowingly committing shirk with You, and we seek Your forgiveness for what we do unknowingly.’ [Ahmad]

- b) Do your deeds in secrecy unless you have to do them in public.
- c) Do a lot of deeds that no one knows about (night prayer).
- d) Do more deeds in private than you would ever do in public.
- e) Know and keep in mind what you're doing ‘Ibādah for (the Hereafter, to get the full rewards in the Hereafter).
- f) Friendship: surround yourself with good company.

11) People who leave deeds for riyā’: (when one gives up performing a good deed with the fear of riyā’)

- This is from the Shaytān and one must fight this struggle in his heart and remember this is for the sake of Allāh and get up and do it.
- If it’s a deed which has to be done at that moment (e.g. two rak’ahs before Thuhr) then one must fight the temptation and still go ahead with it.
- If it’s a deed which can be continued later (reciting two pages of Qur’ān), then one can continue it at another time when he is alone.

Part 2: Dangers of Suspicion:

Hadīth number #1284:

Narrated Abū Hurayrah: Allāh’s Messenger said, “I warn you of suspicion, for suspicion is the most false form of talk.” [Agreed upon].

Definition and terms:

اياكم (iyyakum): I warn you.

الظن (At-thann): Suspicion.

Suspicion is thoughts, doubts, or imaginations that usually end up in one accusing others or taking a stance against them without any proof or basis.

الحديث (hadīth): has *two* meanings:

1) When someone speaks, it is called hadīth.

2) What the Rasūl (صلى الله عليه وسلم) has said.

Why would the Rasūl (صلى الله عليه وسلم) refer to suspicion as talk (حديث)?

Even though one may not necessarily say the suspicion that he has aloud, he is talking to himself. In Arabic this is called حديث النفس.

The Rasūl (صلى الله عليه وسلم) said: “Anything that one has in his mind, or speaks to himself, Allāh will not take him into account for that.” (This ruling applies as long as it is not spoken to others, or done in actions) [Bukhārī & Muslim]

Is *all* suspicion prohibited (harām)?

The wording in the hadīth implies that all **suspicion** is harām. But one has to look at both the Qur’ān and the hadīth in order to know if it is or not. In the Qur’ān, Allāh says:

- “O you who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin.” [49:12]

After reading the verse, it becomes clear then, that the hadīth doesn’t imply that **all** suspicion is harām. In this Āyāh, Allāh states that suspicion in “some cases is a sin.” (This will be talked about more in detail).

There are a *few* cases where it is allowed to be suspicious of someone. They are:

- If a person has a history of doing a certain act, then it is permissible to be suspicious of him. For example, if a person is known to be a thief, then it is obvious that people might suspect him if something were to be stolen and he had a similar thing that was stolen. (They lack credibility).
- If one is in a situation where it is obvious there may be harām taking place. For example, if a man and a woman were in a room alone, then someone passing may suspect something is going on. We know from the Rasūl (in a hadīth) that if a man and woman are alone together, that Shaytān is their third. Therefore, suspicion in this case might be valid.

Reasons behind suspicion:

a) Ignorance in Islamic matters or particular situations:

If one is ignorant, he interprets everything according to his low mental level and whenever he doesn't comprehend something, he becomes suspicious.

For example: There was a man who saw the Rasūl dividing the wealth among the rich while there were poor. This ignorant man said to the Rasūl, "This division has not been made to please Allāh." When one of the companions of the Prophet informed him about it, he became so furious that one could notice the signs of anger on his face. He then said, "May Allāh bestow His Mercy on Mūsā, for he was hurt with more than this, yet he remained patient." [Al-Bukhārī]

The Rasūl (صلى الله عليه وسلم) was distributing the money to the rich, since they had just embraced Islām, and it was an act to win their hearts. This man who made the comment to the Rasūl was ignorant and that is why he accused the Rasūl. This man was suspicious about this Prophetic action and he disclosed his suspicion about the Rasūl. Indeed, his suspicion was a bad suspicion, and it was full of ignorance.

b) Jealousy and hatred:

Filthy hearts breed jealousy and hatred. When one is jealous of another person, he is very watchful over that person. Any move or act of the other person causes him to be suspicious. Just like saying: "Oh, he did that because he wanted to get more money"; or "He did that because he wanted to do this or that..." etc.

c) Following desires: The person who follows his desires believes he is the correct one, whereas everyone else around him is wrong in their doings. Since

these people are away from Islām, they don't have a scale to balance their desires and notions. They think badly of others even if there is no need.

d) Not raising oneself according to what Islām wants: If a generation is not raised on Islamic good manners (which emphasises on thinking good of fellow Muslim brothers and sisters), it is always going to be suspicious of Muslims around it. For instance, if a person is raised properly on Islām, he is not going to think bad about Sahābah even if he learns they're in error.

e) Falling in matters of doubt: One should be very careful to not put oneself in a situation where it could cause doubt and suspicion in other's minds. For instance, for a man to be alone with a non-mahram woman may cause suspicious in people's heart, so he should avoid such situations.

f) Two people excluding a third person: If three people are in a group, and two walk away to talk, the third is excluded and begins to feel suspicious about what the other two are talking about. The Prophet (ﷺ) referred to this as: النجوى (Najwa). This is NOT allowed in Islām.

The effects of suspicion:

1) *It will cause one to become mentally ill and deter him from doing good deeds:* For example, when someone is consistently suspecting others, it is going to hurt his mind. Furthermore, constantly doubting and suspecting if one has prayed the correct number of rak'ah, or whether he is on wudū' or not, the person may be deterred from doing good deeds.

2) *Regret:* When someone suspects another of something, and it proves to be false, then that person may feel regret afterwards. This can be seen in the story of 'Ā'ishah (when the hypocrites accused 'Ā'ishah's honour). Some started to doubt 'Ā'ishah (رضي الله عنها) and be suspicious of her. When she was cleared, those Sahābah who accused her, regretted being suspicious of her. If a person does not regret in this world, he will regret it in the Hereafter.

3) *Causes one to sin:* When a person is suspicious of another, he chooses to talk about that person or act upon the suspicion, therefore bringing sin to himself (Ghībah) and Namāma).

4) *Division and hatred:* When people start to suspect and accuse each other, this causes hatred and division among the community. Most of the organisations collapse because of the spread of suspicion and jealousy among their people.

5) *Tends to occupy oneself with others*: A person who is suspicious of another might become obsessive to prove the suspicion; therefore, he may even follow the person to find out if the suspicion has any basis.

Cure for suspicion:

1) *To think good of others*: Thinking good of people is the natural disposition of a human being. One can see this among children. They are very accepting and trusting of others, including strangers.

2) *Find excuses for your fellow brothers/sisters*: ‘Umar (رضي الله عنه) said, “If your brother makes a mistake, try to find him 70 excuses. If you run out of 70 excuses, then say maybe he has an excuse.”

3) *Leave sins and repent for them*: Consistency in sins makes one’s heart black. The Rasūl said “The black heart is like a cup that is upside down.” This means that one whose heart has turned black (from sins) is hardened and will not accept the truth. The suspicious person has a hardened heart and he always tends to think bad of others.

4) *Deal with people with that which is apparent and leave the internal to Allāh*: ‘Usāmah Ibn Zayd was fighting during a battle. He was about to kill a kāfir when he pronounced the Shahādah. ‘Usāmah still killed him. When the matter came to the Rasūl (صلى الله عليه وسلم), he was very angry with what ‘Usāmah did. ‘Usāmah said the man had only pronounced the Shahādah to protect himself. The Rasūl replied to him by asking him, “Did you open his heart to see what he meant?” So, in Islām, we do not judge others internally, but rather, leave that to Allāh to judge. If somebody says something, we should believe him; we don’t need to go in depth and be suspicious if he is right or wrong.

5) *Occupy oneself with own problems*.

6) *Raise oneself like the Qur’ān ordered us (when one suspects someone without proof, then think the opposite)*: “Why, when you heard it, did not the believing men and believing women think good of themselves [i.e., one another] and say, ‘This (charge) is an obvious lie.’” [24:12]

When the hypocrites spread the lie about ‘Ā’ishah (رضي الله عنها), Abū Ayyūb al-Ansarī and his wife were discussing it. Umm Ayyūb asked her husband if he was there alone with ‘Ā’ishah, would he do any harām. He answered no. She replied by saying that the Sahābah that was accused is better than her husband. Then Abū Ayyūb asked his wife if it was her with the Sahābah, would she commit any

harām. She replied in the negative. Abū Ayyūb answered by saying that ‘Ā’ishah is more righteous than his wife. So, these two people stopped any suspicion there may have been.

The above Āyāh (24:12) was revealed about Abū Ayyūb and Umm Ayyūb, as an example for the Ummah to follow. They killed their suspicion right when they heard about it. May Allāh help us in following their example (Āmīn).

Kinds of suspicion:

- 1) *Obligatory*: This is *good* suspicion in Allāh and the believers.
- 2) *Forbidden*: Thinking bad about Allāh and the Muslims who are just.
- 3) *Sunnah*: Thinking good about the Muslims. (Some scholars say it is wājib, while others say it is a sunnah act; meaning it is not required to be done).
- 4) *Neutral*: When there is reason to suspect that has neither positive nor negative effects. For example, ‘Ā’ishah (رضي الله عنها) suspected her mother was pregnant with twins.

Examples of suspicion:

Not knowing the reality of a situation so one accuses: This is like the story mentioned previously about the Rasūl giving out money to the wealthy. The Rasūl said about someone, “This man is no good”. Then that person walked into the room, and the Rasūl greeted him warmly. One might think that Prophet was a hypocrite if one doesn’t know the divine wisdom behind this act of the Prophet. The bold ‘Ā’ishah questioned why the Rasūl had warned about him, then treated him a friendly way. The Prophet answered, “A bad person is the one whom people leave because of his evil tongue.” [Al-Bukhārī]

So, this shows us the Rasūl had a reason to greet him the way he did.

Is suspicion Harām?

Sufyān said, “If you just suspect something in your heart, even if you do not speak or act on it, then it is still harām.”

Ibn Al-Jawzī (رحمه الله) mentioned this story in one of his books but does not agree with this statement. This is the correct opinion on the subject because of the hadīth of the Prophet: “Anything that one has in his mind, or speaks to himself, Allāh will not take him into account for that.” (This ruling applies as long as it is not spoken to others or done in actions).

Suspicion in Allāh:

These are some Āyāt showing this type of suspicion:

- “And that He may punish the Hypocrites, men and women, and the polytheist men and women, who imagine an evil opinion of Allah. On them is a round of Evil: the Wrath of Allah is on them: He has cursed them and got Hell ready for them: and evil is it for a destination.” [48:6]
- “Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and you imagined various (vain) thoughts about Allāh.” [33:10]
- “Not without purpose did We create heaven and earth and all between! that were the thought of Unbelievers! but woe to the Unbelievers because of the Fire (of Hell)!” [38:27]
- “I am as My servant thinks I am. I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assemble better than it. And if he draws near to Me an arm’s length, I draw near to him a fathom's length. And if he comes to Me walking, I go to him at speed.” [Hadīth Qudsī]

One should think good of Allāh and suspect everything good regarding Allāh.

Practical ways of suspicion in Allāh:

a) Problems in life: Each person faces numerous problems in life. The person either can think good of Allāh or negatively about Him when confronting the problems. Thinking good of Allāh means that one accepts what Allāh has chosen for him to happen. He is thankful for whatever Allāh sends his way, and knows that if he is patient, Allāh will reward him manifold.

- The Rasūl said: “The case of a believer is wonderful; there is good for him in everything, and this characteristic is exclusively for him alone. If he experiences something pleasant, he is grateful to Allāh and that is good for him; and if he comes across some adversity, he is patient and submissive and that too is good for him.” [Muslim]
- One of the grandchildren of Zubayr Ibn ‘Awwām had a sickness of some sort where his leg needed to be amputated. The doctors suggested that he get drunk so to lessen the pain he would feel. Zubayr refused to do so but

suggested that they wait to amputate until he started his prayer (because of the concentration he was able to achieve in his salāh). The doctors did as they were told. Once Zubayr started his prayer, they then amputated his leg, and Zubayr passed out. During that time, one of his sons was killed. When Zubayr awoke, people had come to console him about his son and his leg. Zubayr answered by saying, “Alhamdulillah, Allāh gave me four limbs, He took one away but I still have three left. Allāh has been so generous to me. Allāh gave me four sons, took one and I still have three. Allāh is so generous towards me.”

This is the good suspicion that one should have in Allāh.

- There was a man passing in a desert when he came across a man who was very old. This old man could hardly move anything in his body, except his tongue. The old man continuously repeated, “O Allāh, give me strength to thank you.”
- A woman was crying over the grave of her son, when the Rasūl approached her and tried to comfort her. She snapped back at him saying he had no idea what she was experiencing (not knowing who she was talking to). The Rasūl walked away and said, “Patience is when it (the problem) first hits you.”

b) In Sins: When one commits a sin and repents, he must have good suspicion that Allāh will forgive him. The bad **suspicion** is one who commits sins continuously and says that Allāh is the Most-Forgiving and will forgive him.

- When the Prophet was on his deathbed Ibn Hanīf and ‘Urwah Ibn Zubayr went to visit him. ‘Ā’ishah told ‘Urwah the Prophet had told his wife that he had six dinars that he wanted her to be give away. Later he asked if ‘Ā’ishah had taken care of the money, and she said no since she was busy taking care of the Rasūl. He commented by saying, “How is the Messenger of Allāh going to meet Allāh with six dinars in his house.”

Imagine this was the Rasūl who had six dinars in halāl and didn’t want to keep them, whereas we have many sins and do not fear meeting Allāh in this state.

“Then what is your idea about the Lord of the worlds?” [37:87]

c) Good suspicion in deeds: One should do a good deed and hope that Allāh will accept his deeds and shower his mercy on him in order to enter Paradise. No one

will enter Paradise based solely on his deeds; but rather needs Allāh's mercy. The deeds are a way to achieve Allāh's mercy.

d) *Du'ā*: When someone makes du'ā, he should be confident that Allāh will answer his prayer. Even if He doesn't right away, he still should have good suspicion in Allāh. Allāh answers du'ā in *three* different ways:

- 1) By granting the asker what he wanted in this life.
- 2) Preventing harm from happening to the person equivalent to that du'ā (Allāh deters a harm from affecting the person).
- 3) The reward or higher rank in Paradise.

Bad suspicion is either saying, "Allāh doesn't accept my prayers", or when Allāh accepts it then one attributes the fulfillment of du'ā as mere coincidence or attribute it to someone other than Allāh.

Good/Bad suspicion in death:

Good suspicion is when someone is on his deathbed and hopes he will enter heaven. A Muslim should always balance his thoughts. It is described like a bird, having two wings: one of hope and the other of fear of Allāh. When one is on his deathbed, he should always think good of Allāh. There is a hadīth where the Prophet said, "Let none of you die until he thinks good of Allāh." [Muslim]

- Bilāl (رضي الله عنه) while on his deathbed, stated, "Tomorrow, I meet my beloved ones- Muhammad (صلى الله عليه وسلم) and his companions."
- Hasan Al-Basrī said, "If the Mu'min thinks good of Allāh, he will continually do good (actions)."
- The Prophet said: "A wise person is one who keeps a watch over his bodily desires and passions and checks himself from that which is harmful and strives for that which will benefit him after death. And a foolish person is one who subordinates himself to his cravings and desires and expects from Allah the fulfillment of his futile desires." [Tirmīthi]

Part 3: Signs of a Hypocrite - Lying

Hadīth #1282:

Narrated Abū Hurayrah:

Allāh's Messenger (صلى الله عليه وسلم) said, "There are three signs of a hypocrite; when he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust." [Agreed upon]

[Al-Bukhārī and Muslim reported the hadīth of ‘Abdullāh Ibn ‘Umar with this addition: "and when he quarrels, he abuses."]

Types of hypocrites:

There are *two* kinds of a hypocrite:

- 1) *In actions*: If someone is of this kind, he is not considered a kāfir.
- 2) *In faith*: Someone who falls under this category is a kāfir.

‘Abdullāh bin Salul was the biggest hypocrite in Madīnah. He betrayed the Muslims and the Prophet (صلى الله عليه وسلم) many times. He was a hypocrite in faith and thus, he was a kāfir.

A person who has one of the four characteristics of a hypocrite is not an absolute hypocrite, but has traits of hypocrite; thus, he is a hypocrite in actions.

A person who commits the 4 acts mentioned in the hadith above, continually and habitually, is considered out-and-out hypocrite. ‘Abdullāh Ibn ‘Amr said that the Prophet (صلى الله عليه وسلم) said, "The 4 aspects of a hypocrite, whoever has all these qualities in them, is purely a munāfiq (hypocrite). And whoever has one, has an aspect of nifāq (hypocrisy) until he leaves it." [Bukhārī & Muslim]

"when he speaks, he lies..."

Lying

"Oh you who believe! Be afraid of Allah and be with those who are true (in words and deeds)." [9:119]

“Allah guides not him who is a liar and ungrateful.” [39:3]

‘Abdullāh narrated the Prophet (ﷺ) said:

“Truthfulness leads to al-Birr (righteousness) and al-Birr (righteousness) leads to paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fujūr (wickedness-evil-doing), and al-Fujūr leads to the hell fire, and a man keeps on telling lies until he is written as a liar before Allāh.” [Sahīh Al-Bukhārī]

Kinds of Lies:

a) Lying upon Allāh:

“On the Day of Judgement, you will see those who told lies against Allah; their faces will be turned black...” [39:60]

b) Attributing to Allāh a son or partner:

“Further that He may warn those (also) who say "Allah hath begotten a son"...what they say is nothing but falsehood!” [18:4-5]

c) Claiming one is a messenger of Allāh:

“Who can be more wicked than one who invents a lie against Allah or said "I have received inspiration" when he has received none...” [6:93]

d) Speaking about Allāh without knowledge:

“Or is that you say of Allah what you do not know?” [2:80]

e) Lying upon the Prophet (ﷺ) - Fabricating hadīth:

The Prophet (ﷺ) said:

“He who lies upon me should reserve his seat in Hell-fire.” [Bukhārī]

f) Lying on the Muslim believers.

g) Spreading lies about your brother.

h) Talking behind someone's back:

- talking about someone when it is a lie.
- talking about someone and what is said is true.

General lies -

Lies people overlook:

1) *Someone who lies desiring attention:* For example, if a father tells his son if he comes to him, he will give \$5. If the child comes to the father and the father does not give him the money he promised him, then that is harām, and is considered a lie. A mother was calling her child by enticing him that she will give him something, the Prophet (ﷺ) was sitting there and he warned her that if she wouldn't give it to him, then she would be a liar.

2) *Spreading anything one hears:* The Prophet (ﷺ) said it is sufficient for a man to be considered a liar if he talks about everything he hears [Muslim].

3) *When one tells a joke that is a lie:* The Prophet (ﷺ) said, “Woe to the person who tells lies as jokes to make people laugh. Woe to him, Woe to him!”

He (ﷺ) also said, “I guarantee a palace in the middle of heaven to the one who doesn't lies in telling jokes.”

When the Prophet (ﷺ) used to joke, it was ALWAYS the truth.

Lies that people do not consider lies:

Exaggeration: For example, when someone says ‘I called you a million times; when he actually called only once or twice. It is a lie according to most scholars.

Desiring and lying: When someone desires something but says one does not desire: One time ‘Ā’ishah had some women at her house. The Prophet (ﷺ) offered food to her and the women. They declined out of shyness even though they wanted to eat. The Prophet (ﷺ) exclaimed, “Hungry and liars! Don't combine lying with being hungry.”

Lying and claiming “Allāh is my witness”: When one says he did something and then says, “Allāh is my witness,” when he actually did not do what he claimed: This is a lie and is harām because the person is attributing ignorance to Allāh. Doesn't Allāh know what he did? This is an issue with the person's belief about Allāh's capability; therefore, the person who does this is considered a KĀFIR.

Changing last name: When one attributes his lineage to someone other than his biological father; meaning, one changes his last name to someone else's. This is common when women get married and change their last name to their husband's. This is not only a lie but also an imitation of Western culture.

What the Sahabāh and the Tabi'ī used to think about lies:

- Al-Rabi Ibn Khuthaym was astray, but suddenly he changed and became well known for his piety and later became a scholar. He had a son who was ill. One day, he and his sister went to visit his sick son. When his sister walked in the room, she said to sick boy, "How are you, my son?" Al-Rabi ibn Khuthaym said to her, "Do not lie. Say my nephew, not my son."
- Mālik Ibn Dinar said whoever lies, Allāh will cut his tongue with scissors in hell. His tongue will be made to grow back again, and this process will be repeated over and over.
- 'Umar said, "Stay with the truth even if it will kill you." At another place, he said, "For truthfulness to put me in a lower position is more beloved to me than to say a lie and acquire a higher position."

Types of Lies:

كذب (Kathhāb) means a regular lie.

فرية (Faryah) means a huge lie and is a bigger lie than Kathhāb.

Cure for lying:

- One who recognises the severe punishment of Allāh will stop this bad deed (does one want to be known as a liar in the sight of Allāh?).
- Take responsibility for his actions.
- Leave gatherings of vain talk and lies.
- Know that every time someone utters a word, Allāh has it recorded.
- Keep in mind that lying is wicked and wickedness leads to hell.
- Raise children not to lie.

- Lead by example (do not lie, especially in front of children).
- Instill fear of Allāh in them.
- When a child makes a mistake and comes with the truth, ease up on the consequence and point out that the truth was said.

If a Muslim faces a difficult situation where he needs to say what is against the truth in order to protect himself or someone who is innocent, or to save himself from serious trouble, is there a way for him to escape the situation without lying or falling into sin?

Yes, there is a legal way and a permissible escape that one can make use of if necessary. It is equivocation or indirectness in speech. Imām al-Bukhārī (رحمه الله) entitled a chapter of his Sahīh: “Indirect speech is a safe way to avoid a lie”. This is found in “Sahīh al-Bukhārī: Kitāb al-Adab” (Chapter 116).

- Equivocation means saying something which has a closer meaning that the hearer will understand, but it also has a remote meaning which what is actually meant and is linguistically correct. The condition for this is that whatever is said should not present a truth as falsity and vice versa. (This is when someone says something but it’s not what is meant in one’s heart).

Ibrāhīm An-Nakhai’ was a scholar and people used to come to his house frequently. He liked to study and preferred not to be bothered by people; so he told his wife not to tell people where he was. When people came to his door asking where he was, she would reply, “Go look for him in the masjid.” (She did not lie and say he wasn’t there, but rather just suggested a place to look for him).

- When an old woman came to the Prophet (صلى الله عليه وسلم), he told her that old women will not enter paradise. He said this to mean that everyone will be young in heaven and not old, and not that she will not enter heaven.
- There was once another man who liked to study and didn’t want to be bothered. He told his wife when people come and ask for me, point your finger to the peephole, and say, “Wallāhi, he is not here.” (meaning he is not inside the peephole, so it is not a lie).

- Ibrāhīm (عليه السلام) did tawriya (creative lying) on 3 different occasions. Since he did this, he will not be allowed to do intercession on the Day of Judgement. When people run to him on that day, pleading for him to intercede, he will reply because he did tawriya, he will not be able to intercede for people and will send them to Muhammad (صلى الله عليه وسلم). It is suggested by scholars that tawriya was forbidden in Ibrahim's legislation, but not in the Prophet's.

Abū Hurayrah narrated that Ibrāhīm (عليه السلام) did not tell a lie except on three occasions: *twice* for the sake of Allāh (Exalted and Almighty) when he said: "I am sick" when his people were holding a festival in honour of their gods, Ibrāhīm (عليه السلام) excused himself by saying he was sick [37:89] and when he said: "(I have not done this but) the big idol has done it." The *third* was while Ibrāhīm (عليه السلام) and Sarah were on a journey. They passed through the territory of a tyrant. It was known that this tyrant would take married woman. So, when Ibrāhīm (عليه السلام) was asked who Sarah was, he replied his sister (meaning his sister in Islām, since all Muslims are brothers and sisters, coming from the same parents).

The following are examples of such statements used by the Salaf and early Imāms:

- Imām Sufyan ath-Thawri was brought to the Khalīfah al-Mahdi, who liked him, but when he wanted to leave, the Khalīfah told him he had to stay. Al-Thawrī swore that he would come back. He then went out, leaving his shoes at the door. After some time he came back, took his shoes and went away. The Khalīfah asked about him and was told that he had sworn to come back, so he had come back and taken his shoes.
- Imām Ahmad was in his house, and some of his students, including al-Mirwadhi, were with him. Someone came along, asking for al-Mirwadhi from outside the house, but Imām Ahmad did not want him to go out, so he said: "Al-Mirwadhi is not here, what would he be doing here?" whilst putting his finger in the palm of his other hand, and the person outside could not see what he was doing.

[Collected by Imām Ibn al-Qayyim in his book Ighāthat al-Lahfān].

Other examples of equivocation or indirectness in speech include the following:

- If someone asks you whether you have seen so-and-so, and you are afraid that if you tell the questioner about him this would lead to harm, you can

say “ma ra’aytuhu”, meaning that you have not cut his lung, because this is a correct meaning in Arabic [“ma ra’aytuhu” usually means “I have not seen him,” but can also mean “I have not cut his lung”]; or you could deny having seen him, referring in your heart to a specific time and place where you have not seen him.

- If someone asks you to swear an oath that you will never speak to so-and-so, you could say, “Wallāhi lan ukallumahu”, meaning that you will not wound him, because “kalām” can also mean “wound” in Arabic [as well as “speech”].
- Similarly, if a person is forced to utter words of kufr and is told to deny Allāh, it is permissible for him to say “Kafartu bi’l-lāhi”, meaning “I denounce the playboy” [which sounds the same as the phrase meaning “I deny Allāh.”]

[Ighāthat al-Lahfān by Ibn al-Qayyim (1/381). See also the section in “Al-Adāb al-Shar’iyyah” by Ibn Muflih (1/14).

Ruling regarding Tawriyāh (creative lying):

One should be cautious that the use of such statements is restricted only to situations of great difficulty, otherwise:

- Excessive use of it may lead to lying.
- One may lose good friends, because they would always be in doubt as to what is meant.
- If the person to whom such a statement is given comes to know that the reality was different from what he was told, and he was not aware that the person was engaging in deliberate ambiguity or equivocation, he would consider that person to be a liar. This goes against the principle of protecting one’s honour by not giving people cause to doubt one’s integrity.
- The person who uses such a technique frequently may become proud of his ability to take advantage of people.

Imām Nawawī said it is makrūh. Ibn ‘Abbās said it is permissible under cases of necessity. Others (like ‘Umar) say it can be used only when one fears he will be oppressed. The best opinion is it is permissible only under the cases of necessity.

Permissibility of Lying:

Lying to one's wife: To avoid confrontation (only in halal matters. One can't partake in haram and lie. If he does so, then it is counted against him as a lie and does not fall under this category) as a compliment to his wife, or a wife to her husband.

During times of war: For example, if there is an army far away and the group wants to meet the enemy. They tell the people around them they are going somewhere else, when in actuality they are heading towards the enemy.

Reconciliation: When one wants to unify or reconcile two Muslims. One can go to one party and say, "so and so says these good things about you, or really respects you, etc."

The hadīth supporting this: "He is not a liar he who unites two." [Bukhārī]

For one to be a good Muslim or caller to Islām, they must be a truthful person.

The effects of lies on the Day of Judgment:

- Allāh blackens the faces of liars.
- If someone is truthful, Allāh will boost them in front of others on the Day of Judgment.
- If someone is truthful, Allāh will ask about their truthfulness as if to brag in front of the others (to make the truthful person look good).

Reasons why people lie:

- To stay away from trouble.
- Fear of being exposed.
- To obtain a benefit (position, job, prestige, etc).
- To harm others, hasad (envy).
- As a bad habit.
- The person who lies has no fear of Allāh.

- In order to entertain others.

Ka'b Ibn Mālīk said:

The Muslims and the Rasūl (صلى الله عليه وسلم) went out to Tabūk for a battle against the kuffār. Tabūk was very far away, and the trip was long and tiresome. Some of the hypocrites and three of the Muslims stayed behind. When the Rasūl and his companions came back from Tabūk, the hypocrites started to tell the Rasūl their excuses as to why they had not accompanied the Rasūl in the battle. The Prophet (صلى الله عليه وسلم) pardoned them and send them off. When Ka'b Ibn Mālīk came to the Rasūl (صلى الله عليه وسلم) he decided to tell the truth and say that he had decided just not to fight. After the Rasūl heard this, he sent him and two others away (since they also had no excuse and told the truth). It was more than a month of hardship for these three men, since none of the Sahābah or Rasūl would talk to them, not even to say salām. Finally, Allāh revealed Āyāt 118-119 in Sūrat at-Tawbah, and granted them forgiveness.

Types of truthfulness:

Truthfulness in the heart (being truthful with Allāh): This is when someone changes his life to an 'Ibadāh and everything is for the sake of Allāh.

Truthfulness in the tongue: The Prophet used to always make du'ā:

اللهم اني اسالك لسانا صادقا

“Oh Allāh, I ask you a truthful tongue (to always speak the truth).”

Truthfulness in actions: Amīr bin Hammam gave commitment to the Rasūl (صلى الله عليه وسلم) that he would meet Allāh as a martyr and pointed to his forehead and neck where the arrow would kill him. During the battle of Bādr, he died exactly the way he described. When another Sahābah saw his body, he said exactly where عمير بن حمام had pointed, is where he was shot with an arrow. The Rasūl replied by saying: “He was truthful (and sincerely asked for it) so Allāh granted it to him.”

Another example was of 'Abdullāh bin Jahsh. There is an unforgettable story involving 'Abdullāh Ibn Jahsh and his friend Sa'd Ibn Abī Waqqas concerning an incident that took place during the Battle of Uhūd. Let us leave Sa'd to tell the story:

“During the battle, ‘Abdullāh came to me and said, “Aren’t you making a du’ā to Allāh?” “Yes” I said. So, we moved aside and I prayed, “O Lord, when I meet the enemy, let me meet a man of enormous strength and fury. Then grant me victory over him that I might kill him and acquire spoils from him.” To this my prayer, ‘Abdullāh said ‘Āmīn’ and then he prayed: “Let me meet a man of great standing and enormous fury. I shall fight him for Your sake, O Lord, and he shall fight me. He shall take me and cut off my nose and ears and when I meet You tomorrow you will say, ‘For what were your nose and ear cut off?’ And I would reply, ‘For Your sake and for the sake of Your Prophet.’ And then You would say, ‘You have spoken the truth...’ Sa’d continues the story: The prayer of ‘Abdullāh Ibn Jahsh was better than mine. I saw him at the end of the day. He was killed and mutilated, and in fact his nose and his ear were hung on a tree with a thread.” Allāh responded to the prayer of ‘Abdullāh Ibn Jahsh and blessed him with martyrdom as He blessed his uncle, the Leader of Martyrs, Hamzah Ibn Abdul-Muttālib. The noble Prophet buried them together in a single grave. His pure tears watered the earth, and the earth was anointed with the fragrance of martyrdom.

The Prophet (صلى الله عليه وسلم) said a trait a Muslim will never have is lying. Prophet (صلى الله عليه وسلم) was asked if a Muslim could ever commit adultery, he said yes; however, when he was asked if a Muslim could lie, he said no.

(As part of a longer hadīth) It was narrated by Samra Ibn Jundab, the Prophet said, “I saw (in a dream), two men came to me.” Then the Prophet narrated the story (saying): “They said: The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that until the Day of Resurrection.” [Bukhārī]

Part 4: Signs of a Hypocrite – Cursing and Dishonouring the Muslim

Hadīth #1283:

The Messenger of Allāh (صلى الله عليه وسلم) said, “Reviling a Muslim is Fusuq (disobedience of Allāh) and killing him is (tantamount to) disbelief.” [Al-Bukhārī and Muslim].

This hadīth is an explanation and follow up of the previous hadīth of the three signs of a hypocrite; specifically the clause:

“And when he quarrels, he abuses.”

Definitions of terms:

In the hadīth, the Prophet (صلى الله عليه وسلم) uses the word “سب”, which means cursing and cussing (reviling).

سب: Definition of

Ibn Taymiyyah said: “Words to belittle or degrade a person and (even if one doesn’t say it directly) it is understood that one’s trying to degrade regardless of language or culture.”

فسوق: Definition of

“Fusuq” literally means someone going astray or deviating from the right path. It is like taking the central part of a fruit out, so that it cannot grow properly anymore.

The Islāmic definition is as follows: “Fusuq”: a name given to someone who persistently commits a major sin and doesn’t repent.

So, from this hadīth, it is apparent one who curses a Muslim is a fāsiq.

General lessons from the hadīth:

1) It describes how respectful and honourable a Muslim is.

2) It tells us Fusuq is less than kufr. The Prophet (ﷺ) separated the two (reviling a Muslim and killing) and gave each a different name.

3) This hadīth is an answer to Khawārij sect, which believed that if a person commits a major sin he becomes a kāfir. On the other hand, a fāsiq (one who commits a major sin) is still a Muslim and does not take him out of the fold of Islām.

Other verses and hadīth that relate to this matter:

- The Prophet (ﷺ) said:

“The Muslim is not an accuser, curser, curser with evil tongue (big curser), or minor curser”

- The Prophet also said, “Whoever curses a Muslim is like killed him. Whoever accuses another Muslim, then it is also like killing him.” [Agreed Upon]

This hadīth proves how grave of a sin it is for one to accuse or curse his fellow Muslim brother. For one who does this, receives the same punishment of one who actually kills another Muslim.

- Nicknames and gesturing:

“O you who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): Nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness (to be used of one) after he has believed: And those who do not desist are (Indeed) doing wrong.” [49:11]

- Playing with someone’s honour:

“And those who launch a charge against chaste women and produce not four witnesses (to support their allegation) flog them with eighty stripes: and reject their evidence ever after: for such men are wicked transgressors.” [24:4]

- The Prophet once asked ‘Ā’ishah about another woman. ‘Ā’ishah gestured with her hand to show the woman was short, and the Prophet replied to her by saying, “That movement, if it was to be placed in an ocean, it would change the colour of it.”

- One time Ibn Umar was standing next to the Ka’bah, after the conquest of Makkāh. He said to it: “How honourable you are, but the honour of a Muslim is more than you.”
- Hadīth: When someone curses another, the curse is taken to the sky. If it doesn’t go through, then it comes back down to the earth, bounces left and right to find the person who was accused (if it’s not applicable to the person), it reaches back to the curser.
- There was a man who was known to be a drunk at the time of the Rasūl. He was receiving his punishment when someone cursed him. The Rasūl said, “Do not curse him, because he loves Allāh and his Messenger.” Therefore, even if a person has committed a big sin, it is not lawful to curse him. [Bukhārī]

Permissibility to curse:

1) One who has cursed a person, has the right to curse him back:

“Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing.” [4:148]

2) “And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient.” [16:126]

3) “But indeed, if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame.” [42:41]

This Āyāh means that one has the right to defend himself if he is cursed by others.

4) “The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous.” [42:42]

In this ayah, Allāh is clarifying the correct way to retaliate against someone who curses others. He orders one not to go overboard and be just when retaliating. One should remember not to oppress and transgress his boundaries.

5) “But, indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.” [42:43]

One does have the right to curse another who cursed him, but if he is patient instead, he receives more reward.

Abū Bakr was sitting next to the Ka'bah, and the kuffār were cursing and degrading him. While this was happening, the Rasūl was smiling. When Abū Bakr cursed the kuffar back, the Rasūl frowned. Abū Bakr asked why he was smiling and then frowned. He replied, "When you were patient and didn't answer, the angels were answering them. But when you answered them back with curses, they stopped."

General cursing:

a) To kuffār:

Proof:

"Verily Allah has cursed the Unbelievers and prepared for them a Blazing Fire." [33:64]

There are numerous hadīth in which the Prophet has said if one commits a certain act, they will be cursed. Among them are:

b) The one who deals with Ribā' (interest):

Proof:

The Prophet cursed the one who takes Ribā', the one who writes the contract, the one who witnesses the contract, and the one who gives the funds." [Tirmīthi]

c) Those who commit the acts of the people of Lūt (homosexuality):

Proof:

The Prophet said, "May Allāh curse the one who commits the act of the people of Lūt." [Ahmad]

d) Those who curse his parents:

Proof:

Abū Tufayl Amīr ibn Wathilah reported: "I was in the company of Alī ibn Abū Talib, when a person came to him, and said: What was it that Allāh's Apostle

(صلى الله عليه وسلم) told you in secret? Thereupon he (Alī) was enraged and said: Allāh's Apostle (صلى الله عليه وسلم) did not tell me anything in secret, that he hid from people, except that he told me four things. He said: Commander of Faithful, what are these? He said: Allāh cursed him who cursed his father; Allāh cursed him who sacrificed for anyone besides Allāh; and Allāh cursed him who accommodates an innovator (in religion); and Allāh cursed him who changed the minarets (the boundary lines) of the land." [Related by Muslim]

e) Those who take bribes and give bribes:

Proof:

‘Abdullāh Ibn Amr ibn al-‘Ast narrated that Allah’s Messenger cursed the one who bribes and the one who takes bribe. [Abū Dawūd, Hadīth 3573]

f) The one who drinks and/or is associated with the exchange of alcohol in any way:

Proof:

It was reported by Anās (may Allāh be pleased with him), that Prophet (صلى الله عليه وسلم) said: “God's curse falls on ten groups of people who deal with alcohol. The one who distills it, the one for whom it has been distilled, the one who drinks it, the one who transports it, the one to who it has been brought, the one whom serves it, the one who sells it, the one who utilises money from it, the one who buys it and the one who buys it for someone else.” [Sūnan Ibn Majah]

g) The one who leaves her husband's house without his consent:

Proof:

Rasūl said: “May Allāh curse the woman who leaves her house without his consent.”

f) The wife who sleeps and her husband is mad at her:

Proof:

"If a man calls his wife to his bed and she refuses [and does not come], and he spends the night angry with her, the angels will curse her until morning." [Reported by al-Bukhārī]

g) The one who encourages other women to be disobedient to her husband.

h) The woman who plucks her eyebrows:

Proof:

It was narrated that ‘Abd-Allah said: “Allāh has cursed the women who do tattoos and those who ask for tattoos to be done, those who ask for their eyebrows to be plucked, and the women ask for their teeth to be filed for the purpose of beautification, changing the creation of Allāh.” [Bukhārī]

i) The Jews.

Proof:

It was reported the Prophet said, “May Allāh curse the Jews, for they took the graves of their Messengers as places of worship.” [Bukhārī]

If someone becomes angry for an Islāmic cause:

- The Prophet (صلى الله عليه وسلم) was heading to conquer Makkah, when Hātib ibn Abī Balta’a sent a secret message with a woman to be delivered to Quraysh with news of the Prophet coming to attack. Allāh sent Jibrīl to reveal to Rasūl what was taking place. After finding out the news, the Rasūl sent Alī bin Abī Talib to the woman, before she reached Quraysh. Alī demanded the woman give him the note. She denied having it with her. Alī told her if she would not hand it over to him, that he would strip her and search for it; since he was sure she had it, because the Prophet never lied. She replied to him by telling him and his companions to turn their back. They did this, and after they turned around, the woman had the note in her hand (she had it hid in her hair). Alī took the note and went to meet the Prophet.
- ‘Umar Ibn al-Khattāb was standing with the Rasūl, and once he heard what happened, and said, “Let me chop that hypocrite’s neck off,” referring to Hātib. This incident shows that Umar became mad even though Hātib wasn’t a hypocrite. Hātib only wanted prestige and respect with Quraysh (since he had no relatives in Makkāh) The Prophet did not stop Umar from calling him a hypocrite, because he was angry due to an Islāmic cause.
- At the time of Sulh Al-Hudaybiyyah, Suhayl bin Amr (who was kāfir at that time), mocked the Sahābah by saying to the Prophet that his

companions are not capable of fighting against Mushrikīn. Abū Bakr heard it and cursed him with a very offensive curse. The Prophet heard it but did not reprimand him.

- Abū Tharr once called Bilāl by referring to him “You son of a black woman.” When the Prophet heard this, he exclaimed to Abū Tharr, “You are a man with Jāhilliyah in you.” (Jāhilliyah is a stage before one embraces Islām, or refers to the stage before Islām).

Can someone curse a particular person?

It is *permissible* if there is a benefit to a person or the Ummah:

- It humiliates that person.
- It punishes that person.
- Warn others about that person.
- Deters him and others of the act done.

For example, if someone is a public figure or commits an act of haram in public, and he has been deterred, but still insists on committing the act.

- The proof on this is one time the Rasūl (ﷺ) saw a slave who was pregnant and near her was her master. Then the Rasūl said about him, “I was about to curse this man a curse that would enter his grave.” (The hadīth doesn’t tell why the Rasūl was this angry).
- In an authentic hadīth, a group of Bedouins approached the Prophet (ﷺ) and gave him a difficult time. So, the Prophet cursed them.
- Ammarah bin Ruaybah walked into a mosque and saw Bishr bin Marwan raise his hands while making du’ā during Jumu'ah Khutbah. Ammarah cursed him, “Qabaha Allah haytayn al-yadayn” (May Allāh curse those two hands) because he never saw the Prophet doing that. The reason Ammarah cursed him was because Bishr was a public figure, and Ammarah knew that if he wouldn’t stop him, others would imitate what they saw him doing, which is an innovation (بدعة).
- A person during the time of the Prophet (ﷺ) was evicted from his house because he used to bother his neighbours. People,

thereafter, cursed him, but the Prophet did not stop people from doing that even though harming neighbours is a sin.

- In Qunūt, in prayer, the Prophet used to curse people specifically, saying “Oh Allāh, curse so and so, and so and so.” Until Allāh deterred him from cursing those particular people and they later became believers.

Types of curses:

1) *To Allāh and his Messenger Muhammad (صلى الله عليه وسلم):*

Ibn Taymiyyah said:

“Cursing Allāh and his Messenger is Kufr, internally, and externally, regardless if the person thinks it’s halāl, or a belief (in his heart), or whether he thought it was harām.”

- Someone who curses Allāh and his messenger is assumed to be a kāfir.

Side note: Mocking also takes one out of the fold of Islām.

Proof:

When the Rasūl and his companions were traveling to Tabūk to fight against the Romans, among the Sahābah were those that mocked the other Sahābah and Rasūl. Someone heard the mockery and reported it back to the Rasūl. That is when Allāh revealed the following Āyāh:

“And if you ask them, they will surely say, “We were only conversing and playing. “Say, “Is it Allah and His verse and His Messenger that you were mocking? Make no excuse, you have disbelieved after your belief. If we pardon one faction of you, we will punish another faction because they were criminals.” [9:65-66]

Ishāq Ibn Al-Rāhawayh said: It is united upon all scholars that anyone who curses Allāh and his Messenger is considered a kāfir.

“Those who annoy Allah and His Messenger - Allah has cursed them in this World and in the Hereafter and has prepared for them a humiliating Punishment.” [33:57]

“And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin.” [33:58]

These *two* Āyāt are proof that someone who curses the Rasūl is considered a kāfir. In the second verse, Allāh uses the word “buhtan”, which means a great lie. Someone who does lie, is not considered a kāfir, but the sin itself is a serious one. The only thing worse than that is kufr. In the first Āyāh mentioned, Allāh says whoever curses Allāh and his messenger, He has prepared a torment for them in the hereafter. He also specifically separates the two verses and torments, to show that the latter is less serious of a sin than the former. This is proof to show that someone who does such an act is considered a kāfir.

Qādhī ‘Iyādh said: “There is no dispute that one who curses Allāh is a kāfir and his blood is therefore halal.”

Imām Ahmad bīn Hanbal said: “Whosoever curses Allāh should have his neck chopped off.”

According to the majority of scholars, we can’t kill someone who curses Allāh and his Messenger since we do not have a Khilāfah. Ibn Taymiyyah, on the other hand, said the reputable scholars and the leaders of a tribe or community should come together and issue a verdict against the curser, and then order young people to kill him. However, this opinion has some drawback because if we start doing that then there is no end to it.

2) *Sahābah*:

The Sahābah are held in such high regard, they deserve nothing but respect from the Muslims. There are a few reasons why one should not curse the Sahābah:

- Sahābah are an essential part of Islām since they carried on Rasūlullāh’s message.
- When one curses the Sahābah, in essence, he is rebelling against Allāh’s commands and verses in the Qur’ān. There are many verses in the Qur’ān that show the importance of these men and women around the Rasūl (which will come below).
- The Rasūl is our link from Allāh, and the Sahābah are our link from the Rasūl. Without them, there would not be the Islām that we have.

In Sūrat al-Fath, Allāh says:

“Certainly, was Allāh pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest.” [48:18]

Allāh has chosen the Sahābah over all of humankind. He has promised them heaven because of their patience and strong faith. When Abū Bakr was in the cave with the Rasūl, his only concern was the safety of the Rasūl, so much so, he began to cry. Then Allāh revealed the Āyāh:

“If you do not help the Prophet, it does not matter: Allah did help him when the unbelievers drove him out of his town, the second of the two, while the two were in the cave and (the enemy came to the opening of the cave) he said to his companion (Abu Bakr, later the first of the rightly-guided caliphs), “Do not worry, Allah is with us.” So, Allah sent down his serenity on him and strengthened him with forces which you cannot see, thus, He made the word of the unbelievers lowest, while words of Allah remain supreme. Allah is All-Mighty, All-Wise.” [9:40]

Proof on the importance and preference of the Sahābah:

Qur’ān:

“Allah turned with favour to the Prophet, the Muhajirs, and the Ansar,- who followed him in a time of distress, after that the hearts of a part of them had nearly swerved (from duty); but He turned to them (also): for He is unto them Most Kind, Most Merciful.” [9:117]

“(Some part is due) to the indigent Muhajirs, those who were expelled from their homes and their property, while seeking Grace from Allah and (His) Good Pleasure, and aiding Allah and His Messenger. such are indeed the sincere ones.” [59:8]

“But those who before them, had homes (in Medina) and had adopted the Faith - show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls - they are the ones that achieve prosperity.” [59:9]

“And those who came after them say: Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense

of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful.” [59:10]

“So, their Lord answered their prayer: Indeed, (will) not (let go) waste deeds (of the) doer among you [from] (whether) male or female each of you from (the) other. So those who emigrated and were driven out from their homes, and were harmed in My way and fought and were killed - surely I (will) remove from them their evil deeds and surely I will admit them (to) Gardens flowing from underneath them the rivers - a reward from [near] Allah. And Allah - with Him (is the) best reward.” [3:195]

“The vanguard (of Islām)- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds, well pleased is Allah with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein for ever: that is the supreme felicity.” [9:100]

“Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah as well as those who give (them) asylum and aid,- these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision most generous.” [8:74]

Āhadīth:

There are also many hadīth supporting this, including a whole chapter in Sahīh Al-Bukhārī. For example:

“The sign of a believer is loving the Ansar, and the sign of a hypocrite is hating the Ansār.”

“Whoever curses my companions, may the curse of Allāh, angels, and all of mankind be upon him.”

‘Abdur-Rahmān bin Awf and Khālīd bīn Walīd, had an argument at one time, and Khālīd had said some inappropriate words. When the matter went to the Rasūl, even before hearing what happened, he told Khālīd, “Don’t curse my companions. Even if you were to spend gold in charity the equivalent amount of Mount Uhūd, you wouldn’t be like them.”

This was said to Khālīd since ‘Abdur-Rahmān had become Muslim before Khālīd had.

Narrated by Jābir, the Rasūl said about those companions who gave pledge in Hudaibiyyah, “None will enter hell who gave commitment under the tree.”

‘Imrān bin Husayn said: “The Prophet said, “The best of you (people) are my generation, and the second best will be those who will follow them, and then those who will follow the second generation.” Imran added, “I do not remember whether he mentioned two or three (generations) after his generation.” He added, “Then will come some people who will make vows but will not fulfill them; and they will be dishonest and will not be trustworthy, and they will give their witness without being asked to give their witness, and fatness will appear among them.” [Sahīh Al-Bukhārī]

Sayings of the scholars:

- Ibn ‘Umar said:

Do not curse the Prophet’s companions, for moments of their time with the Rasūl is better than what you can do in 40 years.

- Imām Ahmad was once asked about someone who curses the Sahābah. He replied by saying, “I do not see him following Islām.”
- Ibn Kathīr has said regarding the verse that clears ‘Ā’ishah (رضي الله عنها):

There is (Ijmā’) among the scholars that anyone who curses ‘Ā’ishah is considered a kāfir.

- Al-Hasan Ibn Zayd was a big scholar of or those who believe that Alī is Allāh. He was shown a man who curses ‘Ā’ishah (رضي الله عنها), and commented, “Chop his neck off.”
- Imām Ja’far As-Sadiq, the teacher of Imām Abū Hanīfah, whom many Shī’a consider as their great scholar, had numerous sayings about the respect of Sahābah.
- ‘Ā’ishah (رضي الله عنها) was told about some who curse the Sahābah. She said, “Their actions stop in which they could achieve deeds, but Allāh didn’t want to end their deeds (so they are still getting rewards for what they did).”

Why are the Sahābah held in such high regard? The Sahābah were people who gave everything they had in the name of Islām. They sacrificed their money,

family and lives solely for the sake of Allāh. There are many stories in the Sīrah illustrating their commitment to Allāh, his Messenger, and the religion of Islām. Following are only a few:

- During Hajj season, seventy-three (73) men came to take bay'āh (pledge) with the Prophet from Yathrib (Madīnah). The Islāmic da'wah was banned in public in Makkāh so the Prophet was scared and ordered his companions to watch around while the men took pledges. When these men heard it, they said, "Let us kill them or be killed by them, it is better than seeing you, O Prophet, in fear." These were the honourable group of people, the Ansār, who welcomed the Prophet and opened the gates for the establishment of Islāmic Khilāfah.
- Anytime a group of people approached the Rasūl, wanting to convert, the Rasūl sat with them and taught them Islām. He also would send someone from the Sahābah to the city or town to teach the rest. A group of tribesmen once approached the Rasūl wanting to convert. So Rasūl sent Zayd in Al-Tuthna to teach them Qur'ān. The tribesmen did not really want to convert, but rather wanted to take revenge on the Sahābah. So, they began to kill the people sent with Zayd. Before they killed Zayd, he was asked, "Wouldn't you rather be in the luxury of your home, and have Muhammad take your place?" He said, "I would rather be in this place than a thorn enter the foot of the Rasūl."
- Another Sahābah, while being crucified said, "Oh Allāh, give the Rasūl my Salām."
- The love of Abū Bakr for the Prophet was unsurpassed. There are numerous examples that show his immense love and respect for the Prophet of Allāh (صلى الله عليه وسلم). These are just a few:

a) He guarded the Prophet in the cave and protected him from poisonous insects.

b) While migrating to Madīnah, the Prophet and Abū Bakr stationed near Madīnah. They were overwhelmed with thirst. Abū Bakr put the milk for Allāh's Apostle in a pot and closed its mouth with a piece of cloth and poured water over it till it became cold. He took it to the Prophet and said, "Drink, O Allāh's Apostle!" The Prophet accepted it. Abū Bakr said, "The Prophet drank and drank till I became full."

c) The day when Abū Bakr's father became Muslim, he started crying. When he was asked about the reason, he said that if the Prophet's father (was alive &) had

become Muslim, it would have been happier moment for him because the Prophet would have been happy.

d) There was a quarrel between ‘Abbās, the uncle of the Rasūl, and Umar bin Khattab. ‘Abbās said something bad to Umar, but Umar replied, “Don’t say this to me. Your becoming a Muslim was more pleasing to me than if Khattāb had become Muslim because I knew that the Prophet of Allāh (صلى الله عليه وسلم) was pleased.”

- Yazīd bin Thakhan was a young Sahābī who was popular among his friends; however, unlike today’s youth, he used his popularity for the sake of Islam. He took his friends to defend the Prophet when almost everyone deserted him in the Battle of Uhūd. His friends fell fighting one after another, but he fought as if he did not want to die just because he wanted to protect the Messenger of Allāh (صلى الله عليه وسلم). Nevertheless, he was hit and was about to fall down on his cheeks but Prophet took him and said, “Allāh is my witness, he fulfilled his commitment.”
- There was a woman from Banī Najjar whose husband, son, and brother went out to fight in Uhūd. When the Sahābah were returning, they went to her to tell her all three had been martyred. The Sahābah informed her that her husband was martyred. She replied by saying, “How is the Rasūl?” Then the same thing was told about her son and brother, and she answered in the same way. She was then told the Rasūl was fine, so she asked to see him. Once she saw him, she said to the Rasūl, “Every misfortune is easy after seeing you.”
- Nusaybah was giving the Sahābah water and tending to the wounded during the Battle of Uhūd. She saw the Prophet wounded. So, she wrapped her dress around her and took a sword in one hand, and a stick in the other to begin fighting. She told the Prophet she would take more and more. So, the Prophet asked her what she wanted, and she replied, “I want my family and I to enter Paradise”.

Cursing the believers (types):

a) *Calling a Muslim a kāfir*: Rasūl (صلى الله عليه وسلم) said: “If a man says to his brother, ‘O Kāfir (disbeliever)!’ Then surely one of them is such (i.e., a Kāfir).” [Sahīh Al-Bukhārī] Similarly, calling someone Sufī, Khawārij, Shī’a or any other offensive name falls into the same category. Same thing applies to calling him a pig, dog etc.

b) *Someone's honour*: Allāh has mentioned the importance of a Muslim's honour in over ten verses in Sūrat Al-Nūr. Among them:

“Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty.” [24:23]

In a hadīth the Rasūl said: A “qattat” will not enter heaven. [Bukhārī]

- A “qattat” is an eavesdropper, precisely someone who hears something from a group of people, then takes that information to others, while it is the truth. He has no need to spread this information, so it is better for him to stay quiet. If one adds lies to it then one is a slanderer and is worse than a qattat.

c) *Defaming the dead*:

The person who has passed away has the same honour as someone who is still living. The Rasūl said: “Breaking the bone of someone dead is like breaking the bone of a person who is alive.”

Narrated by ‘Ā’ishah: Allāh's Apostle (صلى الله عليه وسلم) said: If a company of Muslims, numbering one hundred, pray over a dead person, all of them interceding for him, their intercession for him will be accepted. [Sahīh Muslim]

Āhadīth on cursing the believers and spreading lies:

It is a great sin for someone to talk badly or degrade his fellow Muslim brother. There are many Āhadīth that allude to this.

- During the Rasūl's journey of Isrā' wal Mi'rāj, he saw people in hell who had brass claws as fingernails ripping their cheek and poking their chests. When the Rasūl inquired why these people were doing so, he was told they used to talk about people and spread lies about others.
- During the battle of Uhūd, a woman saw her son had been martyred. So she exclaimed, “Glory to you heaven, oh my dear son.” When the Rasūl heard this, he replied, “Do not say that. Perhaps he used to talk ill about others.”
- It is known the one who deals with usury, Allāh declares war against him. He will be given a weapon on the Day of Judgment and told to fight

against Allāh. There are many kinds of Ribā, and the worst of them, is saying about one's brother's honour which he has no right to say.

- The Rasūl said: "Whoever says something about his brother that which is not right will have a place in hell in (which is an area in hell where all the pus of the burning flesh falls).
- The Prophet said, "Whoever says about his brother a word he doesn't deserve, Allāh will block him on a bridge in Hellfire until he proves what he said."
- In another narration, he said, "Whoever says about his brother that which he doesn't deserve, Allāh will block him in hell fire until he proves what he said."

Whoever defends his brother when he needs it most, while others are disgracing him, Allāh will defend him (whether it be in this life or on the Day of Judgement). Also, whoever is silent and doesn't defend his brother at a time when his honour is defamed, Allāh doesn't defend him when he needs it most.

Part 5: Signs of Hypocrites – Breaking Promises and Trusts

Hadīth #1282:

Narrated Abū Hurayrah:

Allāh's Messenger (صلى الله عليه وسلم) said, "There are three signs of a hypocrite; when he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust." [Agreed upon]

"When he makes a promise, he breaks it"

Is breaking a commitment harām?

There is اجماع (consensus) among the scholars that lying is harām. The proof of this is the hadīth that is mentioned above. The Prophet (صلى الله عليه وسلم) starts the hadīth off by mentioning lying, which is agreed by all reputable scholars that it is harām, and then follows by talking about making *promises* and *trusts*. A hadīth never combines something that is clearly harām with something that is mu'bah (permissible). So, this, in out of itself, makes breaking a trust harām. There are certain promises that, which if made, do not cause harm; while others that do cause harm. For example, if one was to promise to meet someone for a jog, and doesn't show up, or someone who promises to pay someone back, and doesn't, the end result is still the same. The ruling is it is harām.

Kinds of Commitments:

To Allāh and Islām: When a person says the Shahādah (there is no God but Allāh, and Muhammad is the Messenger of Allāh), then he is committing himself to it, which means the person is obligated to follow everything encompassed in Islām. This is the worse kind of commitment to break. We, as committed Muslims, also have to befriend those that have made this commitment to their Lord and denounce those that haven't. When one makes this commitment with Allāh, he has a covenant with Allāh. He promises to follow all his commands including praying, not worshipping any other deity, lowering the gaze, paying zak'ah, etc.

- "And remember We took a covenant from the children of Israel (to this effect): worship none but Allah; treat with kindness your parents and kindred and orphans and those in need; speak fair to the people; be steadfast in prayer; and practice regular charity. Then did you turn back except a few among you and you backslide (even now)." [2:83]

Quraysh, the Kuffār of Makkah, understood this commitment better than us. They told Prophet that they would negotiate with him, but when the Prophet (صلى الله عليه وسلم) asked for the Shahādah, they stepped back.

- *Not worshipping Shaytān:* Allāh says in Qur’ān: “Did I not charge you, O you children of Adam, that you should not worship Satan; for that he was to you an enemy avowed? And that you should worship Me (for that) this was the Straight Way?” [36:60-61]

To the Prophet (صلى الله عليه وسلم): There are many examples where the Prophet (صلى الله عليه وسلم) gave commitments to people, and vice versa, that were kept and honoured.

- For example, when the Prophet migrated from Makkah to Madīnah, there was a reward for anyone who brought the Rasūl back to the kuffār. Among those that set out to find him, was Surāqah bin Mālīk. When he found the Rasūl, his horse stumbled. This happened three times to Surāqah. The Prophet promised Surāqah that if he left, he will be given the crowns of Kisra. Surāqah agreed. During ‘Umar’s Khilāfah, Persia was conquered and the crown of Kisra was brought to ‘Umar. ‘Umar fulfilled the Prophet’s promise to Surāqah by calling him and awarding him the crowns of Kisra.
- Another example was of Jābir bin ‘Abdullāh, who was promised money by Rasūl when Bahrain would be conquered. Although Bahrain was conquered during Abū Bakr’s Khilāfah, Jābir was given the promised money because of the guarantee made by the Rasūl.

How does a Muslim commit to the Rasūl now?

It is impossible to fulfill commitments with the Prophet like the Sahabāh did. Nevertheless, when one follows the Rasūl’s commands, he is committing to the Rasūl. When a Muslim says the second part of the Shahādah, “wa anna Muhammadun Rasūlullāh”, he has promised to obey the Rasūl’s command, believe in what Rasūl brought, leave what he prohibited.

- *To the general people:* It is known in Islām, when the Muslims conquer a country, they give the people three choices; one of them being to pay Jizyā (tax on non-Muslims). This tax is paid and puts the Muslims in charge of protecting the people of the area. When the Muslims conquered Syria, the people there paid them Jizyā, part of which included a promise of protection from the Muslims. Afterwards, when the Muslims

in Syria were called away to fight another group of people, they gave the Jizyā money back to the Syrians, since they would not be able to protect them. Most of the Syrians then became Muslim because of the Muslims were honest and honoured their commitment to the people.

- Another example was of Ibn Mubārak, who was fighting a Zoroastrian (fire-worshipper). At the time of sunset, the fire-worshipper wanted to pray. Ibn Mubārak was shocked to see someone praying and worshipping something other than Allāh. So, he wanted to take advantage of the moment, and kill the fire-worshipper. Then he remembered the Āyāh in the Qur’ān: “Fulfill the covenant of Allah when you have entered into it and break not your oaths after you have confirmed them; indeed, you have made Allah your surety; for Allah knows all that you do.” [16:91]

Every time Ibn Mubārak wanted to kill the man, he remembered this Āyāh, thus, preventing him from doing so. When the man finished his prayer, he said to Ibn Mubārak, “Glory to a religion that protects another even in fighting.” This man then pronounced the Shahādah and became a Muslim. As a Muslim, one must follow and fulfill all the promises that he makes to others.

To those who did something good to you: [This includes fulfilling commitment to both Muslims AND non-Muslims]

- When the Rasūl and his family members were exiled in a valley, Shua’b Abī Tālib, outside of Makkah for three years, there was a man by the name of Abū Bukhtarī who wanted to help the Muslims. Even though he was a kāfir, he tried to assist and ease their sufferings. When the Battle of Badr took place, the Rasūl told all the Sahabāh not to kill Abū Bukhtarī because of his help previously, to the Muslims, even though he was not a Muslim.
- Another example is of Imām Ahmad Ibn Hanbal who memorised the Qur’ān at the young age of 7 or 8 years old. He was taught by many teachers and scholars. For 30 years, he continually made du’ā for all his teachers. This was because of his loyalty to them and of his appreciation to them because of what they taught him. Similarly, Imām Abū Hanīfah would not put his feet up towards his teacher’s house, which was about 7 blocks away.

“and when he is trusted, he betrays his trust.”

There are many verses that talk about *trust* in Islām. They include:

- “O you that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you.” [8:27]
- “And do not argue on behalf of those who deceive themselves. Indeed, Allah loves not one who is a habitually sinful deceiver.” [4:107]
- “If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors.” [8:58]
- “Verily Allah will defend [from ill] those who believe; verily, Allah loves not any that is a traitor to faith or show ingratitude.” [22:38]

How many types of deception are there?

In Sūrat Al-Anfal, Āyāh 27, Allāh mentions there are three types of deception, including to Allāh, Rasūl, and that which one is entrusted in.

“O you who have believed, do not betray Allah and the Messenger, or betray your trusts while you know [the consequence].” [8:27]

Deception of:

a) *Allāh*: This consists of Shirk

b) *The Rasūl*: This consists of –

- Not following the Rasūl
- Not believing him.
- Not following accordingly in our physical being and life.

c) *When one is entrusted with something, such as: wealth, honour, secrets:*

Wealth: If a person gives you \$1000 as a trust and after some time, you desperately need money, you cannot use his money. You cannot even say, “Well, this person never told me not to take from his money” or “I will return him later.”

Honour: Playing with other person’s reputation.

Secrets: Leaking out private matters of other people. If someone tells another something, and even doesn't specifically say not to tell anyone, it still is considered an Amanah the person safeguards the secret.

Examples of breaking Amanah (trust):

- Exposing your fellow brother's sins.
- Betraying his trust.
- Letting enemy of the Muslims know any of their secrets.